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NOTE.

SOPH. ANTIG. 1204 sq.

πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἰδου [κοῖλον] εἰσεβαίνομεν.

It is inexplicable to me that the traditional reading here seems never to have been disputed. Jebb (with whom Humphreys agrees) says: "κόρης νυμφεῖον—Ἰδου, the maiden's death-bower: cp. 795 n., 929." (The former of the illustrations is different; the latter, debatable, perhaps glossed.) Schneidewin-Nauck also say: "νυμφεῖον Ἰδου (654. 816 [only remotely applicable]), Grabesbrautgemach, wozu κόρης tritt, wie 1184 [hardly parallel]. Eur. Herc. 562 Ἰδου τάσδε περιβολὰς κόρης [the position of words different]. Vgl. Soph. El. 681 τὸ κλεινὸν Ἑλλάδος πρόσχημ' ἀγῶνος" (see below).

A repeated reading of the passage convinces me that I am right in feeling that to a hearer the sense demanded by the order of the words, and also by the fact that νυμφεῖον already has an adjective in λιθόστρωτον, is this: "To the girl's stone-floored bridal-chamber, Hades' (? substantive in app. to νυμφεῖον), we were approaching." If Sophocles wrote κοῖλον he (1) added a superfluous and more than flat epithet to a substantive already well supplied, and (2) gave such epithet a harsh and disturbing position. Either λιθόστρωτον κόρης νυμφεῖον Ἰδου, or (setting aside the metre) κοῖλον κόρης νυμφεῖον Ἰδου, would be all very well; and it is precisely such expressions that the parallel passages support—were there need of supporting them: but not the expression in our texts. Of course, one would not expect of Sophocles that he use κοῖλον as a substantive here; but why not (a natural supposition) regard κοῖλον as a gloss which has supplanted the right word? That right word seems to be either κεῦθος (which may be supported by v. 818 ἐς τόδ' ἀπέρχει κεῦθος νεκύων), or γύαλον (which may be supported, perhaps better, by the scholion of L on Philoctet. 1081: γύαλον δὲ ἀντὶ τοῦ κεῦθος* κυρίως δὲ γύαλα τὰ κοῖλα λέγεται). I would therefore read:

νυμφεῖον, Ἰδου (κεῦθος), εἰσεβαίνομεν.

MORTIMER LAMSON EARLE.